హరిః ఓమ్ हरिः ॐ hari@h Om

1. Chapter 1

The *Saunaka muni*s request the sage *sUta* to narrate the *mAhAmyam* of *SrIvEmkaTESa*

శ్రీ శౌనకాదయ ఊచు:
శ్రీ వేంకటేశ మాహాత్మ్యం శ్రీనివాసప్రసాదతః
శ్రీప్రదం సర్వదా సూత దయయా ప్రోక్తవానసిః ||--1-1
श्री शौनकादय ऊचु:
श्रीवेंकटेश माहात्म्यम् श्रीनिवास प्रसादतः
श्रीप्रदम् सर्वदा सूत दयया प्रोक्तवानसिः ||--1-1

SrI SaunakAdaya Ucu@h
SrI vEmkaTESa mAhAtmyam SrInivAsa prasAdata@h
SrIpradam sarvadA sUta dayayA prOktavanasi@h--1-1

The *Saunaka muni*s, who were always interested in hearing the devotional topics, mentioned to the sage *SUta* that you already told us the virtues and greatness of the blessed Lord SrIvEmkaTESa. The great benevolent sage *SUta* (who was blessed one by the Lord *nArAyaNa*) was the expert in narrating the *purANA*s by exposing their intricate phylosophic meaning.

ఇతః పరం శ్రీనివాసః శ్రీపతిః సర్వశో హి నః
కథం ప్రీతో భవేత్సద్యో హ్యభీష్టాని ప్రవర్షయేత్ ||--1-2
इतः परम् श्रीनिवासः श्रीपतिः सर्वशो हि नः
कथम् प्रीतो भवेत्सद्यो ह्यभीष्टानि प्रवर्षयेत् ||--1-2

ita@h param SrInivAsa@h SrIpati@h sarvaSO hi na@h
katham prItO BavEtsadyO hyaBIshTAni pravarshayEt—1-2

SrInivAsa is the Lord (*svAmi*) and the shelter (*ASrayam*) for *SrIlakshmi, brahma, rudra* and other *dEvA*s as well as to us. What is the reason that He is so happy and content and yet He redeems all our boons and gives us bliss? Can you tell us the eminence (*mAhAtmyam*) of such a kind hearted Lord?

తద్వదస్వ కృపాపూర్ణ వేంకటేశ కథామృతమ్
భగవన్ సర్వతత్త్వజ్ఞ దయాపాత్రమ్ వయమ్ తవ ||--1-3
तद्वदस्व कृपापूर्ण वेंकटेश कथामृतम्
भगवन् सर्वतत्त्वज्ञ दयापात्रम् वयम् तव ||--1-3

tadvadasva kR^ipApUrNa vEmkaTESa kathAmR^itam
Bagavan sarvatattvaj~na dayApAtram vayam tava—1-3

You are a great mystic philosopher, person of immense knoweldge, compassionate and great saint. We deserve your compassion and so please once again narrate the eminence (*mAhAtmyam*) of the Lord by which we will obtain the endless bliss (*mukti*).

The above three *SlOkA*s indicate, how the truth seekers (i.e., the Devotees of the Lord) have to approach the true *guru* and request him to show them the right path to obtain *mukti*.

శ్రీ సూత ఉవాచ:

శృణుధ్వమ్ మునయో దివ్యమ్ సావధానతయా త్విదమ్
యథా పృష్టమ్ తథైవాహమ్ వక్ష్యామి వచనమ్ శుభమ్ ||--1-4

श्री सूत उवाच:

शृणुध्वम् मुनयो दिव्यम् सावधानतया त्विदम्
यथा पृष्टम् तथैवाहम् वक्ष्यामि वचनम् शुभम् ||--1-4

SrI sUta uvAca@h

SR^iNudhvam munayO divyam sAvadhAnatayA tvidam
yathA pR^ishTam tathaivAham vakshyAmi vacanam SuBam—1-4

*hE muni*s! I will tell you the divine story of the Lord which you want to hear sincerely and devotedly in order to get the good will of the Lord. The *sUta* narrates the omni-potential omni-presence, omni-science and supreme divine knowledge aspects of the Lord in the following *SlOkA*s.

వేంకటాద్రిసమమ్ స్థానమ్ బ్రహ్మాండే నాస్తి కించన
వేంకటేశసమో దేవో న భూతో న భవిష్యతి ||--1-5

वेंकटाद्रिसमम् स्थानम् ब्रह्मांडे नास्ति किंचन
वेंकटेशसमो देवो न भूतो न भविष्यति ||--1-5

vEmkaTAdrisamam sthAnam brahmAmDE nAsti kimcana
vEmkaTESasamO dEvO na BUtO na Bavishyati –1-5

In the entire universe, there was / is / will be no equivalent place as great as *vEmkaTAcalam*. Like the Lord of *vEkaTAcalam*, who redeems all the sins by chanting His name, there was / is / will be, no other equivalent Deity as great as Him.

అద్భుతమ్ చాస్య చరితమ్ వర్ణితమ్ కేన శక్యతే
తథాపి తారకమ్ సర్వపాపఘ్నమ్ పుణ్యవర్ధనమ్ ||--1-6

अद्भुतम् चास्य चरितम् वर्णितम् केन शक्यते
तथापि तारकम् सर्वपापघ्नम् पुण्यवर्धनम् ||--1-6

adButam cAsya caritam varNitam kEna SakyatE
tathApi tArakam sarvapApaGnam puNyavardhanam –1-6

The story of the Lord *SrInivAsa* is so thrilling and great that it cannot be explained by anybody to think of. (The *purANA*s say even *brahma* cannot dare to explain). Just by hearing the great story of *SrInivAsa*, one gets rid of all the sins, gets liberated from the cycle of births and deaths (*mOksham*) and also one finds his/her virtuous deeds and acts embellished.

సువిచిత్రమపూర్వార్థమ్ దేవర్ష్యాదిభిరావృతమ్
లోకోత్తరమ్ మహాశ్చర్యమ్ వక్ష్యే సర్వార్థసిద్ధిదమ్ ||--1-7

सुविचित्रमपूर्वार्थम् देवर्ष्यादिभिरावृतम्
लोकोत्तरम् महाश्चर्यम् वक्ष्ये सर्वार्थसिद्धिदम् ||--1-7

suvicitramapUrvArtham dEvarshyAdiBirAvR^itam
lOkOttaram mahAScaryam vakshyE sarvArthasiddhidam –1-7

The *SrInivAsa* story is extraordinarily wonderful. Hence, it is different from others and meaningful manifold. It is highly appreciated by *brahma* and other *dEvata*s as well by great sages like *nArada*. The moment one hears the story, it showers on him/her divine knowledge (way to eternal bliss, the *mukti*) and hence, it is extremely useful to the world. It is amazingly great even from *brahma* and other *dEvata*s. It grants all the beneficial boons which cannot be obtained even by doing *yaj~naA*s and *tapa*s (austerity, meditation,

penance, etc.). Because the story is so powerful and beneficial for obtaining liberation, I am going to tell you the story elaborately depending on my ability.

శేషాచలే యాన్మాహాత్మ్య మన్యక్షేత్రే న తత్ క్వచిత్
తద్గత శ్రీనివాస్య మహిమా నాన్యగః శుభః ||--1-8

शेषाचले यान्माहात्म्य मन्यक्षेत्रे न तत् क्वचित्
तद्गत श्रीनिवासस्य महिमा नान्यगः शुभः ||--1-8

SEshAcalE yAnmAhAtmya manyakshEtrE n tat kvacit
tadgata SrInivAsya mahimA nAnyaga@h SuBa@h –1-8

In the *dvApara yuga*, the popularly known *SEshAcalam* had earned a great name for its sanctity and *mahima.* In the entire universe, no other place has earned such a great name as *SEshAcalam* has. *SrInivAsa*, who resides in such a divinely precious place, the *SEshAcalm,* is an embodiment of such supreme *mahima* which cannot be found elsewhere.

Even though in other sacred places, the Deities do exhibit mahima and grant boons to the *Baktas*, *SrInivAsa*'s *mahima* is far superior and commendable (i.e. is the meaning of the phrase *mahimA nAnyaga@h*). Because of the extraordinary eminence of the Lord, all the seven days, all types of special *arcana*s, and *vratam*s are being performed at the *SrInivAsa* temple. In His presence (i.e., at the temple), every minute spent is sacred and auspicious. He is always there for redeeming the *Bakta*s if one invokes Him with sincere devotion.

వేదేషు చ పురాణేషు వేంకటేశకథామృతమ్
వర్ణితమ్ చేతిహాసేషు భారతాద్యాగమేషు చ ||--1-9

वेदेषु च पुराणेषु वेंकटेशकथामृतम्
वर्णितम् चेतिहासेषु भारताद्यागमेषु च ||--1-9

vEdEshu ca purANEshu vEmkaTESa kathAmR^itam
varNitam cEtihAsEshu BAratAdyAgamEshu ca –1-9

Hence, in all the *vEda*s, *purANA*s, *itihAsa*s, *Agama*s like *BAratam* (called 5th *vEda*), and also in ancient *rAmAyaNam*, the sacred story of the Lord *SrInivAsa* was praised a lot.

మనోహరమ్ తు సంశ్రావ్య మిహాముత్రేష్టదాయకమ్
జ్ఞానప్రదమ్ విశేషేణ మహదైశ్వర్యకారణమ్ ||--1-10
వైరాగ్య భక్తిసత్వాదిప్రదేంద్రియవశప్రదమ్
వేంకటాద్రౌ శుచిక్షేత్రేఽశుచిదోషో న విద్యతే ||--1-11

मनोहरम् तु संश्राव्य मिहामुत्रेष्टदायकम्
ज्ञानप्रदम् विशेषेण महदैश्वर्यकारणम् ||--1-10
वैराग्य भक्तिसत्वादिप्रदेंद्रियवशप्रदम्
वेंकटाद्रौ शुचिक्षेत्रेऽशुचिदोषो न विद्यते ||--1-11

manOharam tu samSrAvya mihAmutrEshTadAyakam
j~nAnapradam viSEshENa mahadaiSvaryakAraNam –1-10
vairAgya BaktisatvAdipradEmdriyavaSapradAm
vEmkaTAdrau SucikshEtrE@2SucidOshO na vidyatE –1-11

I will tell you the glorious story of SrIvEmkaTESa which bestows on devotees:
* all the wealth and prosperity needed in running day-to-day life
* knowledge of the Lord needed to attain mOksha

* Sraddha (steadfastness and faith) to pursue the path of liberation
* bliss and happiness to the heart and soul
* detached outlook, righteous behavior to have a control over the senses.

In order to redeem the *Bakta*s, the Lord left the abode *vaikumTham* and is resident at *vEmkaTAcalam*. Hence, the *vEmkaTAcalam* is such a pure and sacred place that even the impure and dirty beings or things get sanctified in the place. Just by *nAmasmaraNa* of the Lord, every thing or being gets purified as per the *vishNusahasra nAmam*:

"ysya smaraNa mAtrENa janma samsAra bamdhanAt
vimucyatE namastasmai vishNavE praBavishNavE"

The same truth was repeatedly mentioned by *sUta* in his discussion on *vEmkaTESa mAhAtmyam*.

According to the North American studies on human behavior, if an idea has to be absorbed by a human mind, it requires that the idea has to be repeatedly stressed upon at least six times by a preacher or a teacher in a discussion group. This what exactly *sUta* did in stressing the eminence of *SrIvEmkaTESa*.

తస్మాద్వేంకటనాథస్య నైవేద్యమ్ గ్రాహ్యముత్తమమ్
తేవ క్షేమమ్ ప్రజానామ్ హి విపరీతే వివర్యయః ||--1-12

तस्माद्वेंकटनाथस्य नैवेद्यम् ग्राह्यमुत्तमम्
तेव क्षेमम् प्रजानाम् हि विपरीते विवत्यः ||--1-12

tasmAdvEmkaTanAthasya naivEdyam grAhyamuttamam
tEva kshEmam prajAnAm hi viparItE vivaryaya@h--1-12

The supreme benediction, the *prasAdam* of *SrIvEmkaTESa* should be received with utmost respect and devotion for prosperity and health of the individual. Otherwise, one gets into troubles leading to grief in one's life.

The *prasAdam* of *SrIvEmkatESa* bestows on the individual *yoga & kshEmam*:
1) To get something which was not existing earlier (called acquisition--*yOgam*) ;
2) To safe guard the existing thing is called "keep it going without stumbling blocks" (*kshEmam*).

కర్తా హి సృష్టిస్థితిసంయమాదేర్ధర్తా రజస్సత్వతమాంస్యనర్హః
అనాద్యనంతో వచసాఽనిరుక్తః సదాశ్రయో దేవవరో వరేణ్యః ||--1-13

कर्ता हि सृष्टिस्थितिसंयमादेर्धर्ता रजस्सत्वतमांस्यनर्हः
अनाद्यनंतो वचसाऽनिरुक्तः सदाश्रयो देववरो वरेण्यः ||--1-13

kartA hi sR^ishTisthitisamyamAdErdhartA rajassatvatamAmsyanarha@h
anAdyanamtO vacaSA@2nirukta@h sadASrayO dEvavarO varENya@h--1-13

For the attributes of life, like existence, well-being, proper guidance, knowledge, ignorance, entanglement in the relationship, for the ultimate demise as well as for mOksha (liberation) of the creations in the universe, the Lord plays the significant role. Depending upon the *karma bamdham* of the individual, the Lord creates the individual to go through the sequence of combination of the above attributes , specially customized to that specific individual (creation).

Even though the Lord is the doer of the above mentioned things as well as the primal source of the *triguNa*s, He is not attached to the *triguNa*s and He does not go through the cycle of birth and deaths like others. The reason being, He is *dEvavara*: i.e., one who is the embodiment of supreme knowledge (*j~nAna svarUpa*), eternal bliss and happiness (*Anamda svarUpa*) as well as the embodiment of divine glow and splendor (*tEjas svarUpa*). Hence, He is called dEvavara (the best of the Deities). There are severalmeanings of the word *dEva* (like *krIDA, vijigIshA, vyavahAra, dyuti, stuti, mOda,*

mada, svapna, kAmti and gatishu) but only few of them are picked up for basic understanding.

Such a *dEvavara,* the Lord *SrInivAsa,* the lord of all the *lOkA*s, is praised by the Deities like *brahma, ISvara,* etc. and He gives the power and energy to the them and rules over them. Hence, the Lord *SrInivAsa,* is the only one worthy of worship and He is the ultimate shelter (*sadASrayam*) for everybody.

నిత్యమ్ బ్రహ్మ శివః శేష గరుడేంద్రాదయోఽమరాః
పూజయంతి మహాభక్త్యా వేంకటేశం శ్రియ సహ ||--1-14

नित्यम् ब्रह्मा शिवः शेष गरुडेंद्रादयोऽमराः
पूजयंति महाभक्त्या वेंकटेशम् श्रिय सह ॥--1-14

nityam brahmA Siva@h SEsha garuDEmdrAdayO@2marA@h
pUjayamti mahABaktyA vEmkaTESam Sriya saha –1-14

Deities like *brahma, rudra, SEsha, garutmAn,Imdra,* etc., always worship *SrInivAsa* who is associated with *lakshmi.* Similarly, *lakshmi* also worships the Lord *SrInivAsa* even though she is always associated with Him as His beloved wife. He is worshipped by all as He is the most supreme Lord.

చరాచరగురుర్దేవః సర్వసాక్షీ మహేశ్వరః
జప్యస్త ప్యోఽర్చనీయశ్చ స్మర్యో ధ్యేయోఽఖిలైరపిః ||--1-15

चराचरगुरुर्देवः सर्वसाक्षी महेश्वरः
जप्यस्त प्योऽर्चनीयश्च स्मर्यो ध्येयोऽखिलैरपिः ॥--1-15

carAcaragururdEva@h sarvasAkshI mahESvara@
japyasta pyO@hrcanIyaSca smaryO dhyEyO@hKilairapi@h ||--1-15

For the living creatures like human beings, He is the supreme teacher of the divine knowledge. For the creation like trees, etc., He is the motivator and benefactor (i.e., *karta*). For the entire creation, All the time, He is the only direct witness (i.e., *sAkshIBUta*) who knows what the entire creation is doing knowingly or un-knowingly (good as well as bad). Such *SrInivAsa* who is the Lord of all the Deities should be worthy of great esteem, worship and chanting the name by all the creation all the time.

For those, who do not have the ability to do *Bajan* and *pUja,* a simple way out is to chant the Lord's name and glory.

తన్మనా స్తద్గతప్రాణో భక్త్యాతన్నామ సంస్మరేత్
గోదాన్న శ్వమేధాధ్యాః కన్యాదానాన్యసంఖ్యయా ||--1-16

तन्मना सद्गतप्राणो भक्त्यातन्नाम संस्मरेत्
गोदान्नश्वमेधाध्याः कन्यादानान्यसंख्यया ॥--1-16

tanmanA stadgataprANO BaktyAtannAma samsmarEt
gOdAnnaSvamEdhAdhyA@h kanyAdAnAnyasamKyayA—1-16

అసంఖ్యమేరుసౌవర్ణ దానాన్యన్యాన్యనేకశః
తన్నామస్మృత్యతుల్యాని మాహాత్మ్యమ్ కిముతాద్భుతమ్ ||--1-17

असंख्यमेरुसौवर्ण दानान्यन्यान्यनेकशः
तन्नामस्मृत्यतुल्यानि माहात्म्यम् किमुताद्भुतम् ॥--1-17

asamKyamErusauvarNa dAnAnyanyAnyanEkaSa@h
tannAmasmR^ityatulyAni mAhAtmyam kimutAdButam—1-17

With steady mind and concentrating all the energy (*prANa*) on the Lord, as well as understanding the *mAhAtmyam* of the Lord, one should chant the name and glory of the

Lord with deep devotion. Innumerable gifts like (gift of cows [*gOdAnam*], gift of unmarried girls [*kanyAdAnam* to the bride grooms for auspicious marriage] , *aSvamEdha yaj~na*s, giving huge heaps of gold as charity) are not at all a match to the chanting of the Lord's name and glory. The *vishNusahasra nAma stOtram* also establishes this fact strongly.

ఇతిశేషేణ కథితమ్ కపిలాయ మహాత్మనే
కపిలాఖ్య మహాయోగి సకాశాత్తు మయాశ్రుతమ్ ||--1-18

इतिशेषेण कथितम् कपिलाय महात्मने
कपिलाख्य महायोगि सकाशात्तु मयाश्रुतम् ॥ --1-18

itiSEshENa kathitam kapilAya mahAtmanE
kapliAKya mahAyOgi sakASAttu mayASrutam—1-18

The great sage *sUta* was saying that the *mAhAtmyam* of the Lord was told to him by his guru *kapila* (one of the *avatAra*s of the Lord *hari*). The great *kapila* was in turn told by the great *AdiSEsha*, the thousand hooded serpent king, the bed of *SrI hari.*

తదుక్తమ్ భవతామద్య సద్యః ప్రీతికరమ్ హరేః
అతో వో మఙ్గళార్థమ్ చ శృణుధ్వమ్ యన్మయోచ్యతే ||--1-19

तदुक्तम् भवतामद्य सद्यः प्रीतिकरम् हरेः
अतो वो मङ्गळार्थम् च शृणुध्वम् यन्मयोच्यते ॥ --1-19

taduktam BavatAmadya sadya@h prItikaram harE@h
atO vO mamgaLArtham ca SR^iNudhvam yanmayOcyatE—1-19
The sage *sUta* was talking to *Saunaka muni*s:

I am going to tell you the glory of the Lord *SrInivAsa*, as heard from my *guru kapila muni*. I will reveal to you from now on the means by which one can obtain the mercy of the Lord to realize the benefits and His Grace.

శ్రీవేంకటేశయాత్రార్థమ్ గచ్ఛధ్వమ్ సుదృఢవ్రతాః
విష్ణుసందర్శనమ్ కృత్వా భక్తిమంతో జితేంద్రియాః ||--1-20

श्रीवेम्कटेशयात्रार्थम् गच्छध्वम् सुदृढव्रताः
विष्णुसंदर्शनम् कृत्वा भक्तिमन्तो जितेंद्रियाः ॥ --1-20

SrIvEmkaTESayAtrArtham gacCadhvam sudR^iDhavratA@h
vishNusamdarSanam kR^itvA BaktimamtO jitEmdriyA@h--1-20

You should go on afoot on a pilgrimage to visit *SrInivAsa,* the Lord with utmost dedication, devotion and control over your senses. By hearing the glory of the Lord, by fixing your mind firmly on Him, by chanting the name of Him, control your senses and pay a visit to see the Lord *vEmkaTESa* (the one who is within the all the beings and the one who rules all of us) in *vEmkaTAcalam*.

స్తోత్రమ్ కురుధ్వమ్ బహుధా భగవద్గుణ వర్ణనైః
స్వగుణోత్కర్ష విజ్ఞానాద్యథా ప్రీతిర్నిజే హరేః ||--1-21

स्तोत्रम् कुरुध्वम् बहुधा भगवद्गुण वर्णनैः
स्वगुणोत्कर्ष विज्ञानाद्यथा प्रीतिर्निजे हरेः ॥ --1-21

stOtram kurudhvam bahudhA BagavadguNa varNanai@h
svaguNOtkarsha vij~nAnAdyathA prItirnijE harE@h--1-21

According to the manOdharma (mental make up and ability) and firm devotion, one should please *SrInivAsa*, the Lord and praise the virtues of Him.

న తాదృశీ ప్రీతిరస్తి హ్యజ్ఞానాన్యథా మతౌ
భక్త్యా స్తోత్రేణ సంతుష్టః సర్వేషాని ప్రవర్షతి ||--1-22
न तादृशी प्रीतिरस्ति ह्यज्ञानान्यथा मतौ
भक्त्या स्तोत्रेण संतुष्टः सर्वेषानि प्रवर्षति ॥ --1-22

na tAdR^iSI prItirasti hyaj~nAnyathA matau
BaktyA stOtrENa samtushTa@h sarvEshAni pravarshati—1-22

The virtues of *hari* are immensely praised in *SrIvishNu sUktam* and *purusha sUktam* and one should accordingly worship the Lord in order to please Him. On the contrary, if one worships Him, without recognizing His virtues and *mAhAtmyam*, the Lord *SrInivAsa* will not be pleased. If only one worships Him with utmost sincerity and devotion, then only one gets his/her desires fulfilled.

భక్తి స్తోత్రాదిహీనేషు దయాపాంగో న సర్వథా
అత్ర వః కథయామీష్టమితిహాసం పురాతనమ్ ||--1-23
भक्तिस्तोत्रादिहीनेषु दयापङ्गो न सर्वथा
अत्र वः कथयामीष्टमितिहासम् पुरातनम् ॥--1-23

Bakti stOtrAdihInEshu dayApAmgO na sarvathA
Atra va@h kathayAmIshTamitihAsam purAtanam—1-23

Less blessed are those, who are not devoted and do not offer prayers in praise of the Lord. In this connection, the great sage *sUta* narrates an old story to impress the importance of devotion.

యస్య స్మరణమాత్రేణ భక్తిర్విష్ణుపదాంబుజే
వాయుశిష్యో దేవశర్మా విష్ణుభక్తో జితేంద్రియః ||--1-24
यस्य स्मरणमात्रेण भक्तिर्विष्णुपदांबुजे
वायुशिष्यो देवशर्मा विष्णुभक्तो जितेम्द्रियः ॥--1-24

Yasya smaraNamAtrENa BaktirvishNupadAmbujE
vAyuSishyO dEvaSarmA vishNuBaktO jitEmdriya@h-1-24
The sage *sUta* was talking to *Saunaka muni*s:

"I am going to narrate to you the story of a devoted person, called *dEvaSarma,* a student of *vAyu dEva.* By hearing his story, your mind gets fixed on the Lord *SrInivAsa*'s glorious feet. The person, *dEvaSarma* was a strong devotee of Lord *SrIvishNu* (Lord *SrInivAsa* is no other than *SrIvishNu*)".

తపస్వీ బహునిష్ఠవాన్ సర్వదా విష్ణుచింతనే
మమతాహంకారవర్జ్యో విషయేషు విరాగవాన్ ||--1-25
तपस्वी बहुनिष्ठवान् सर्वदा विष्णुचिंतने
ममताहंकारवर्ज्यो विषयेषु विरागवान् ॥--1-25

tapasvI bahunishThavAn sarvadA vishNucimtanE
mamatAhamkAravarjyO vishayEshu virAgavAn—1-25

The devotee *dEvaSarma* was always involved deeply in the *tapas* (austerity, meditation, penance, etc.) aspects as proclaimed in the *vEdA*s and *SastrA*s. He was always immersed in thinking of the Lord *SrIvishNu:* " The Lord always protects us". With such a devotion, he was able to conquer ego, jealousy and attachment.

షట్ఛత్రువిజయీ శాంతః షట్తరంగసుభంగకృత్
కుటుంబే న మనఃకారీ దారిద్ర్యత్పీడితోఽపి చ ||--1-26

षट्च्छत्रुविजयी शांतः षट्तरङ्गसुभंगकृत्
कुटुंबे न मनःकारी दारिद्र्यत्पीडितोऽपि च ॥--1-26

shaTcCatruvijayI SAmta@h shaTtaramgasuBamgakR^it
kuTumbE na mana@hkArI dAridryatpIDitO@2pi ca—1-26
The sage *sUta* was talking to *Saunaka muni*s:

The great devotee *dEvaSarma,* had managed to overcome anger, desires, greediness, and jealousy, ego, pride and pomp, as well as attachment (usually called six causes [*arishDvargA*s] which makes one very unhappy). He always thought "Happiness and unhappiness are given by the Lord as per one's own good or bad deeds (*karma)*".

Hence, he cultivated the great qulaity called *Samam* (patience, perseverance and balanced attitude towards worldly things in daily life) even though he was extemely poor. There are six varieties of suffering (called as *shaTtaramg*) in one's life. They are caused due to craziness after food and drinks, sorrow, attachment and aging (due to old age) and death.

He managed to get over some of them. He developed a steady mind on the Lord with an attitude of detached outlook towards his wife, family and worldly things.

భార్యయా ప్రార్థితో నిత్యమ్ దారిద్ర్యాపగమేచ్ఛయా
బో నాథ! హే పతే! స్వామిన్! ప్రసీద కరుణాకర! ||--1-27

भार्यया प्रार्थितो नित्यम् दारिद्र्यापगमेच्छया
बो नाथ! हे पते! स्वामिन्! प्रसीद करुणाकर ॥--1-27

BAryA prArthitO nityam dAridryApagamEcCayA
bO nAtha! hE patE! svAmin! prasIda karuNAkara!—1-27

The sincere wife told *dEvaSarma* "O beloved husband! Great person, ever involved in deep devotion to the God! My kind-hearted husband! Please have pity on us and pay attention to get rid of the poverty facing our family"

క్షుధయా పీడితా బాలా స్తవ పుత్రాశ్చ కేవలమ్
న శక్తా౭హమరణ్యేషు కందమూలార్జనాదిషు||--1-28

क्षुधया पीडिता बाला स्तव पुत्राश्च केवलम्
न शक्ताऽहमरण्येषु कंदमूलार्जनादिषु ॥--1-28

kshudhayA pIDitA bAlA stava putrASca kEvalam
na SaktA@2hamaraNyEshu kamdamUlArjanAdishu—1-28

"Your children are starving for want of food. I am incapacitated to go to the forest and search for potatoes, etc. (*kanda mUla*), fruits and vegetables"

రక్షకో మమ నాన్యో౭స్తి శిశూనామ్ పాలనే౭పి చ
కృపామ్ కురుష్వ శిశుషు విజ్ఞాపనమిదమ్ శృణు ||--1-29

रक्षको मम नान्योऽस्ति शिशूनाम् पालनेऽपि च
कृपाम् कुरुष्व शिशुषु विज्ञापनमिदम् शृणु ॥--1-29

rakshakO mama nAnyO@2sti SiSUnAm pAlanE@2pi ca
kR^ipAm kurushva SiSushu vij~nApanamidam SR^iNu—1-29

"I do not have any other person as my protector. Nobody else is there to take care of the children. Please take care of them and pay attention to my words."

కులస్వామీష్ట దేవో నో జగద్రక్షణదీక్షితః
శరణాగత సంత్రాణః శ్రీనివాసస్సతాం గతిః ||--1-30
పాలకో హి బహూనామ్ చ భక్తానామ్ భక్తవత్సలః
తల్లక్ష్మీపతిపాదాబ్జమ్ గత్వా తత్ప్రార్థనామ్ కురు ||--1-31

कुलस्वामीष्ट देवो नो जगद्रक्षणदीक्षितः
शरणागत संत्राणः श्रीनिवासस्सताम् गतिः ॥--1-30

पालको हि बहूनाम् च भक्तानाम् भक्तवत्सलः
तल्लक्ष्मीपतिपादाब्जम् गत्वा तत्प्रार्थनाम् कुरु ॥--1-31

kulasvAmIshTa dEvO nO jagadrakshaNadIkshita@h
SaraNAgata samtrANa@h SrInivAsassatAm gati@h--1-30
pAlakO hi bahUnAm ca BaktAnAm Baktavatsala@h
tallakshmIpatipAdAbjam gatvA tatprArthanAm kuru—1-31

"Our beloved Lord *SrInivAsa* is famous as the Protector, the Shelter (*SaraNAgati*) for the poor and needy people. He shows compassion towards the devotees and takes care of the devotees. This fact is well known since ages. Please get hold of the divine feet of the Lord and pray for His Grace".

One can dwell on the word *SaraNAgati* for ever. Several elaborate explanations and *stOtrA*s related to the powerful word *SaraNAgati* are available in the literature dedicated to spiritualism. However, the word *SaraNAgati* is explained briefly as:

Thinking that the omni-potent Lord alone is the shelter and protector, one should surrender himself to the Almighty, the Lord in mind, word and deed (i.e., *trikaraNa Suddhi*). This aspect of behavior of an individual is called *SaraNAgati.* The same thing is expressed in *BagavadgIta*-- the Lord *kR^ishNa,* teold *arjuna* "*sarva dharmAn parityajya mAmEkam SaraNam vraja*"

తేన ప్రీతో భవేత్సద్యః తతోఽస్మజ్జీవనమ్ భవేత్
ప్రసీద త్వమ్ దయాసింధో దయామ్ కురు దయామ్ కరు ||--1-32

तेन प्रीतो भवेत्सद्यः ततोऽस्मज्जीवनम् भवेत्
प्रसीद त्वम् दयासिंधो दयाम् कुरु दयाम् कुरु ॥--1-32

tEna prItO BavEtsadya@h tatO@2smajjIvanam BavEt
prasIda tvam dayAsimdhO dayAm kuru dayAm kuru—1-32

" By invoking Him as a *SaraNAgata,* the Lord *SrInivAsa* will be pleased and our life will be prosperous. O kind-hearted husband, have marcy on us, have mercy on us".

ఇతి దైన్యేన మహతా ప్రార్థితోఽహర్నిశమ్ తయా
న స్వీచకార తద్వాక్యమ్ తపోవిఘ్నభయాత్తదా ||--1-33

इति दैन्येन महता प्रार्थितोऽहर्निशम् तया
न स्वीचकार तद्वाक्यम् तपोविघ्नभयात्तदा ॥--1-33

Iti dainyEna mahatA prArthitO@2harniSam tayA
Na svIcakAra tadvAkyam tapOviGnaBayAttadA—1-33

In spite of his wife's pleading, the devotee *dEvaSarm*a did not bother about his family fearing that his *tapas* (austerity, meditation, penance, etc.) and pursuit of *Atmaj~nAnam* will be disturbed if he starts paying attention to his family problems.

దిష్ట్యా చాదృష్టపాకేన తద్గురు ర్వాయురాగమత్
పతిప్రతాయామ్ శిశుషు ప్రసన్నః కరుణానిధిః ||--1-34

दिष्ट्या चादृष्टपाकेन तद्गुरु र्वायुरागमत्
पतिप्रतायाम् शिशुषु प्रसन्नः करुणानिधिः ॥--1-34

dishTyA cAdR^ishTapAkEna tadguru rvAyurAgamat
patipratAyAm SiSushu prasanna@h karuNAnidhi@h--1-34

Just at that time, *dEvaSarma*'s *guru vAyu dEva* appeared before his student. The reasons might be: The *vAyu dEva* was either deeply disturbed by the poverty of his student or very much concerned with the misery (due to poverty) of the devoted wife and children of his student.

Sometimes, when the time is right to put an end to the miseries of an individual (*dAridrya parihAram*), the Lord works mysteriously to help him or her. Due to the unperturbed tseadfast devotion to the Lord *vishNu, vAyu dEva* might have considered to help him to get out of the misery caused by poverty.

తపోఽవసానే సంప్రాప్తమ్ స్వగురుమ్ జగతామ్ గురుమ్
దృష్ట్వా ముదా దేవశర్మా సహసోత్థాయ చాదరాత్ ||--1-35

तपोऽवसाने संप्राप्तम् स्वगुरुम् जगताम् गुरुम्
दृष्ट्वा मुदा देवशर्मा सहसोत्थाय चादरात् ॥--1-35

tapO@2vasAnE samprAptam svagurum jagatAm gurum
dR^ishTvA mudA dEvaSarnA sahasOttham cAdarAt—1-35

సాష్టాంగమ్ తమ్ ప్రణమ్యాథ బద్ధాంజలిపుటో౽భవేత్
తతో వాయుః ప్రాహ శిష్యమ్ మధురమ్ వచనమ్ హితమ్॥--1-36

साष्टांगम् तम् प्रणम्याथ बद्धाङ्जलिपुटो౽भवेत्

ततो वायुः प्राह शिष्यम् मधुरम् वचनम् हितम् ॥--1-36

sAshTAmgam tam praNamyAtha baddhAmjalipuTO@2BavEt
tatO vAyu@h prAha Sishyam madhuram vacanam hitam—1-36

While *dEvaSarma* was doing the penance, his teacher *vAyu dEva,* appeared before him. The student *dEvaSarma*, immediately prostrated before his *guru,* worshipped him with reverence and started looking for his *guru*'s advice. Pleased very much by his student's invocation, *vAyu dEva* gave much needed and helpful advice to him in a pleasing tone.

శ్రీమద్వేంకటనాథస్య యాత్రార్థమ్ గచ్ఛ మా చిరమ్
తేనేహాముత్ర తే౽భీష్టసిద్ధిర్భవతి నాన్యథాః ॥--1-37
श्रीमद्वेंकटनाथस्य् यात्रार्थम् गच्छ मा चिरम्
तेनेहामुत्र ते౽भीष्टसिद्धिर्भवति नान्यथाः ॥--1-37

SrImadvEmkaTanAthasya yAtrArtham gacCa mA ciram
tEnEhAmutra tE@2BishTasiddhirBavati nAnyathA@h—1-37

"My dear student! You must go on a pilgrimage tour to *vEmkaTAcalam* immediately without any delay. This trip will not only bring you prosperity and happiness now as well as in the future (i.e., *ihalOka sauKyam* in this life and *para lOka sauKyam* [*mOksham*] afterwards). Never have doubts about the outcome of this pilgrimage. Otherwise, your miseries may not end".

లక్ష్మీపతే ర్దయాసింధోః బ్రహ్మాదివరదాయినః

యాత్రాయాంమాస్తు సందేహః శీఘ్రమ్ గచ్ఛ సుభక్తిమన్॥--1-38
लक्ष्मीपते र्दयासिंधोः ब्रह्मादिवरदायिनः
यात्रायांमास्तु संदेहः शीघ्रम् गच्छ सुभक्तिमन् ॥--1-38

lakshmIpatE rdayAsimdhO@h brahmAdivaradAyina@h
yAtrAyAmmAstu samdEha@h SIGram gacCa suBaktiman—1-38

"The kind-hearted Lord *SrIvEmkaTESa,* is the husband of *lakshmi*, the Goddess of wealth and prosperity. He is the benefactor of the Deities like *brahma* and others. Hence, have faith and dedication and go on this pilgrimage without any more delay".

ఇతి దేవాద్యుత్తమేన గురుణా వాయునేరితః
ముహుర్ముహుర్భోదితో౽థ విష్ణుయాత్రామహాదరః ॥--1-39
इति देवाद्युत्तमेन गुरुणा वायुनेरितः
मुहुर्मुहुर्भोदितो౽थ विष्णुयात्रामहादरः ॥--1-39

Iti dEvAdyttamEna guruNA vAyunErita@h
muhurmuhurBOditO@2tha vishNuyAtrAmahAdara@h—1-39

గురూక్తమర్థమ్ జగ్రాహ గురువాక్యే సదా రతః
గురూపదేశో బలవాన్ గురోరాజ్ఞామ్ న లంఘయేత్॥--1-40
गुरूक्तमर्थम् जग्राह गुरुवाक्ये सदा रतः
गुरूपदेशो बलवान् गुरोराज्ञाम् न् लंघयेत् ॥--1-40

gurUktamartham jagrAha guruvAkyE sadA rata@h
gurUpadESO balavAn gurOrj~nAnam na lamGayEt—1-40

ఇత్యర్థమనుసంధాయ ప్రతస్థే శేషపర్వతమ్
తత్ర శ్రీవేంకటేశస్య సందర్శనమహాదరః ॥--1-41

इत्यर्थमनुसंधाय प्रतस्थे शेषपर्वतम्
तत्र श्रीवेम्कटेशस्य संदर्शनमहादरः ॥ --1-41

ityarthamanusamdhAya pratasthE SEshaparvatam
tatra SrIvEmkaTESasya samdarSanamahAdara@h—1-41

Thus, preached repeatedly by the famous Deity, the great *guru vAyu dEva, dEvaSarma* got inspired very much (even prompted very much by his soul [*Atma*]) to undertake the pilgrimage to *vEmkaTAcalam* with great dedication and devotion.

The *Sishya dEvaSarma* got convinced by the *guru*'s words and he did not want to disobey his *guru*'s advice. If one obeys his *guru* sincerely, and follows the *guru*'s advice, one is bound to get the utmost benefit out of that advice (even the presence of the Almighty *SrInivAsa*). He is the *guru* who shows the right path to prosperity (*SrEyassu*) and wisdom (*j~nAna*) leading to *mOksha.* The others are not real *guru*s. Only the real *guru* can show the right path of devotion leading to salvation. It is an established fact that one gets concentration and steadfast faith in the Lord if he or she undergoes proper training from a real *guru* and eventually gets blessed by the *guru* for his or her dedication and devotion and sincerity. Such a sense of devotion and dedication cannot be obtained by reading spiritual books and scriptures alone. If one does not get blessed by his or her *guru*, the individual will only acquire half-baked knowledge (which is not at all good very often). Half-baked knowledge will lead one to ignorance, the root cause of ego. Innocence is better than ignorance.

The devoted *dEvaSarma* was finally convinced by his *guru*'s advice and he went on a pilgrimage to *vEmkaTAcalam* with utmost sincerity, dedication and devotion.
ఆనందజ్ఞానదమ్ విష్ణుమ్ ఆనందమయనామకమ్
ఆనందేని దదర్శాథ ఆనందనిలయాలయే ||--1-42
आनंदज्ञानदम् विष्णुम् आनंदमयनामकम्
आनंदेनि ददर्शाथ आनंदनिलयालये ॥ --1-42

Anamdaj~nAnadam vishNum AnamdamayanAmakam
AnamdEni dadarSAtha AnamdanilayAlayE—1-42
Lord *SrInivAsa* bestows on an individual worldly happiness (day to day prosperity and wealth disappear after a while) as well as eternal everlasting bliss (*mukti*). The Lord is named as total happiness. The total happiness and the Lord are not two different entities. They are one and the same. The scriptures describe Him as *Anamdamaya svarUpa* (i.e., The Lord is the embodiment of unboundesd eternal bliss and happiness). Such a Lord is the only resourceful place (*Anamda nilayam*) for unbounded happiness. Finally *dEvaSarma* visited the abode of total happiness *vEmkaTacalam* where the *Anamda svarUpa SrIvEmakTESa* resides to bless the devotees on the earth even though the Lord is the omni-present *vishNu.*
విహరంతమ్ శ్రీధరాభ్యామ్ నానాలీలావిలాసినమ్
భక్తదర్శనమాత్రేణ ప్రసన్నమ్ మందహాసినమ్
శ్రీవేంకటేశమ్ సంద్రుష్ట్వా భక్త్యా చక్రేఽథ సంస్తుతిమ్ ||--1-43
विहरंतम् श्रीधराभ्याम् नानालीलाविलासिनम्
भक्तदर्शनमात्रेण प्रसन्नम् मंदहासिनम्
श्रीवेंकटेशम् संदृष्ट्वा भक्त्या चक्रेऽथ संस्तुतिम् --1-43

viharamtam SrIdharAByAm nAnAlIlAvilAsinam
BaktadarSanamAtrENa prasannam mamdahAsinam
SrIvEmkaTESam samdR^ishTvA BaktyA cakrE@2tha samstutim—1-43

In *vEmkaTAcalam, dEvaSarma* saw the Lord *SrIvEmkaTESa* with his two amorous wives *SrIdEvi* and *BUdEvi.* The moment, the Lord sees His devotees, His ever smiling face glows with compassionate looks. After seeing the Lord, *dEvaSarma* devotedly prayed.

అథ దేవశర్మకృతా స్తుతిః
దేవశర్మోవాచః
దయానిధే దయానిధే దయానిధే దయానిధే
నమోనమో, నమోనమో, నమోనమో, నమోనమః ||--1-44

अथ देवशर्मकृता स्तुतिः
देवशर्मोवाचः
दयानिधे दयानिधे दयानिधे दयानिधे
नमोनमो नमोनमो नमोनमो नमोनमः ॥--1-44

atha dEvaSarmakR^itA stuti@h
dEvaSarmOvAca@h
dayAnidhE dayAnidhE dayAnidhE dayAnidhE
namOnamO namOnamO namOnamO namOnama@h--1-44

After seeing the Lord, *dEvaSarma* devotedly prayed thus:
"O kind-hearted Lord who can destroy all demonic thoughts of an individual, who can bestow eternal bliss, who can redeem an individual from *pApa* (bad deeds) and who can bestow the boons for the devotees! My salutations to you, my salutations to you, my salutations to you!!!."
The word *dayAnidhE* has several meanings. A brief summary of the meanings is provided here as I donot want to overwhelm the readers with detailed *Sanskrit* explanations:

1) place for compassion; 2) destroyer of demonic thoughts; 3) one who redeems from bad deeds (pApa); 3) bestower of eternal bliss ; 4) who grants all the boons.

The devotee *dEvaSarma* prayed to the Lord (the following *slOkA*s can be used for daily *pArAyaNa* (prayer) to get blessed by the Lord *SrIvEmkaTESa)*:

శ్రీపద్మనాభ పద్మేశ పద్మజేశేంద్రవందితః
పద్మమాలిన్ పద్మనేత్ర పద్మాభయదరారిభృత్ ||--1-45
श्रीपद्मनाभ पद्मेश पद्मजेशेंद्रवंदितः
पद्ममालिन् पद्मनेत्र पद्माभयदरारिभृतः ॥--1-45

SrIpadmanABapadmESa padmajESEmdravamdita@h
padmamAlin padmanEtra padmABayadarAriBR^it—1-45

O Lord! You are the one who has a lotus in your naval the birth place of *brahma*. You are the lord of Goddess *lakshmi* You are prayed by *brahma, rudra, dEvEmdra* and other Deities. You are the person who has the garland of lotus flowers hanging from you neck to feet. You are the lotus eyed person. You have four hands: *SamKam, cakra,* lotus in three of your hands and the fourth hand is always ready to bless the devotees (*aBaya hasta*).

The popular saying is: " Goddess *lakshmi,* being the servant of the Lord was in the form of water and from the Lord's naval, a beautiful golden lotus blossomed from which *brahma* was born."

పద్మపాణే పద్మపాద సర్వహృత్పద్మసంస్థితః
త్వత్పాదపద్మయుగళమ్ ప్రణమామ్యతిసుందరమ్ ||--1-46
पद्मपाणे पद्मपाद सर्वत्रहृत्पद्मसंस्थितः
त्वत्पादपद्मयुगळम् प्रण्माम्यतिसुंदरम् ॥--1-46

padmapANE padmapAda sarvahR^itpadmasamsthita@h
tvatpAdapadmayugaLam praNamAmyatisumdaram-1-46

You have the most tender and handsome hands like the lotus flower. You have the feet like lotus. You reside at the lotus flowers like hearts of the people. O Lord! I pray with sincere devotion to Your handsome lotus feet.

According to the scriptures, the Lord's right foot is called "*su*" (represents *j~nAna svarUpa*) and the left foot is called "*var*" (represents *Anamda svarUpa*). Hence, one should worship both the feet in order to obtain *mOksha,* (the cumulative effect of worshipping both the feet). One gets blessed a lot, even if one understands a little bit of the benefit of worshipping the beauty of the Lord's feet.

త్వత్పాదపద్మ మాహాత్మ్యమప్యనంతమ్ త్రివిక్రమమ్
యత్కనిష్ఠాంగుళి నఖమణ్యగ్ర గుణసంగతాన్ ||--1-47
त्वत्पादपद्म माहात्म्यमप्यनंतम् त्रिविक्रमम्
यत्कनिष्ठांगुळि नखमण्यग्र गुण्संगतान् ॥--1-47

tvatpAdapadma mAhAtmyamapyanamtam trivikramam
yatkanishThAmguLi naKamaNyagra guNasamgatAn—1-47

అనంతాన్ సువిశేషాంశ్చ పశ్యంతీ శ్రీర్నిరంతరమ్
స్తోతుకామా஽క్షీణదీక్షా హర్షాదాశ్చర్యసాగరే ||--1-48
గహనే గాహమానా஽భూదనంత శ్రుత్యగోచరే |
अनंतान् सुविशेषांश्च पश्यंती श्रीर्निरंतरम्
स्तोतुकामाऽक्षीणदीक्षा हर्षादाश्चर्यसागरे ॥--1-48
गहने गाहामानाऽभूदनंत शत्रुगोचरे।

anamtAn suviSEshAmSca paSyamtI SrIrniramtaram
stOtukAmA@2kshINadIkshA harshAdAScaryasAgarE-1-48
gahanE gAhamAnA@2Budanamta SrutyagOcarE

O Lord! The greatness of your lotus feet is awesome. During the *vAmana avatAra,* with Your mighty feet, you occupied the fourteen worlds (*caturdaSa BuvanA*s) and delivered the *ganga* water by ripping the universe. The grandeur of your feet is eternal, pervading

the entire universe, and unabated supremacy. Even the edge of the nail of the smallest finger of Your foot shines like a diamond displaying exhilarating special features (i.e., this is a metaphoric way of expressing that nobody can comprehend even a very .. very tiny bit of His *mAhAtmyam*). Description of each of these special features is extremely difficult even to the Goddess *lakshmi*, who is all the time sincere, devotional and full of wisdom. The Goddess *lakshmi* finds herself unable to comprehend the grandeur of Your lotus feet which cannot be even fully revealed by the *vEdA*s and *SastrA*s. She finally gives up and with inquisitive mind starts praying eagerly and happily to Your lotus feet.

The scriptures say "The past, present and future, *sattva, rAjO* and *tapo guNA*s, *trilokA*s, *dEva mAnava, dAnava jAti*s, *cEtana, acEtana* as well as the combinations of them are all occupied by His feet".

త్వయోపదిష్టో యః పుత్రవాత్సల్యాచ్చతురాననః ||--1-49

त्वयोपदिष्टो यः पुत्रवात्सल्याच्चतुराननः ॥ –1-49

tvayOpadishTO ya@h putravAtsalyaAccaturAnana@h—1-49

త్వద్గుణానామ్ చ గణవాన్ ఆనందమతులమ్ భజన్
నాద్యాపి విరరామాసౌ గణనాద్దేవరాడపి ||--1-50

त्वद्गुणानाम् च गणवान् आनंदमतुलम् भजन्
नाद्यापि विररामासौ गणनाद्देवराडपि ॥ --1-50

tvadguNAnam ca gaNavAn Anamdamatulam Bajan
nAdyApi virarAmAsau gaNanAddEvarADapi-1-50

With all fatherly love, You taught *brahma* Your *mahima.* The best of the Deities, the four faced *brahma* could not even comprehend the special virtues of the edge of the nail of Your smallest finger of Your lotus foot (i.e., not even a tiny bit of Your *mAhAtmayam*) and he started praising the great virtues of You with full gusto and joy.

సహస్రవదనః శేషోఽశేష వేదారకోవిదః
నాహమ్ జానే ఇతి బ్రూతా యన్నఖాగ్ర్యాగ్రవైభవమ్ ||--1-51

सहस्रवदनः शेषोऽशेष वेदार्थकोविदः

नाहम् जाने इति ब्रूता यन्नखाग्र्याग्रवैभवम् ॥ --1-51

sahasravadana@h SEshO@2SEsha vEdArthakOvida@h
nAham jAnE iti brUtA yannaKAgravaiBavam—1-51

The *AdiSEsha*, the thousand hooded serpent king, the bed for *SrIvishNu*, who has complete knowledge of the *vEdA*s with the meaning, who always watches You with thousand hoods, is unable to comprehend the special virtues of the edge of the nail of Your smallest finger of Your foot (i.e., not even a tiny bit of Your *mAhAtmayam*).

అనంతవేదాః భాషంతే హ్యన్యోఽన్యమ్ ప్రవిచార్య చ ||--1-52

अनंतवेदाः भाषंते ह्यन्योऽन्यम् प्रविचार्य च ॥ --1-52

anamtavEdA@h BAshamtE hyanyO@2nyam pravicArya ca-1-52

The Deities who know all the *vEdA*s with meaning, do not comprehend Your Grace and Virtues and hence, they cannot even understand the special virtues of the edge of the nail of Your smallest finger of Your foot (i.e., not even a tiny bit of Your *mAhAtmayam*).

ఏకై కస్మిన్నధికారే నియుక్తాః ఏకై కశో బ్రహ్మపూర్వాశ్చ విష్ణోః

సర్వే దేవాః స్వాధికారే నియుక్తాః సత్యాదిలోకేషు యథాక్రమేణః ||--1-53

एकै कस्मिन्नधिकारे नियुक्ताः एकै कशो ब्रह्मपूर्वाश्च विष्णोः
सर्वे देवाः स्वाधिकारे नियुक्ताः सत्यादिलोकेषु यथाक्रमेणः ॥ --1-53

Ekai kasminnadhikArE niyuktA@h Ekai kaSO brahmapUrvASca vishNO
sarvE dEvA@h svAdhikArE niyuktA@h satyAdilOkEshu yathAkramENa@h—1-53

The Deities like *brahma* and others were appointed by You in order to undertake their duties. They are enjoying their power with pomp and joy in *Satya lOka, svarga lOka, sUrya lOka, camdra lOka*, .. etc., with Your Grace.

భుంజంతి చేష్టాని మహాదరేణ భజంతి శేషాచలగమ్ రమేశమ్
వయమ్ త్వనంతా హరిణా నియుక్తా వేదాః స్తుతౌ స్వస్య గుణానుభావమ్ ||--1-54

भुंजंति चेष्टानि महादरेण भजंति शेषाचलगम् रमेशम्
वयम् त्वनंता हरिणा नियुक्ता वेदाः स्तुतौ स्वस्य गुणानुभावम् ||--1-54

Bajamti cEshTAni mahAdarENa Bajamti SeshAcalagam ramESam
vayam tvanamtA hariNA niyuktA vEdA@h stutau svasya guNAnuBAvam-1-54

Even though the Deities like *brahma* and others, are enjoying their power with pomp and joy in various *lOkA*s, they worship You, the resident of *SEshAcalam*, the husband of the Goddess *lakshmi*, with utmost sincerity and devotion. They always think "We are able to hold our position and status for ever only due to Your immense Grace and *mAhAtmyam*. We, who happen to create *vEdA*s and know the meaning of *vEdA*s (because of You), are the appointees of You to praise Your Eminence only".

గుణాస్త్వనంతాః పరమాత్మనో యత్ పదోనఖాగ్రస్థ గుణైకదేశమ్
స్తుతౌ మిలిత్వా వయమప్యశక్తాః వేదా స్త్వనంతాజనితా స్తదర్థమ్ ||--1-55

गुणास्त्वनंताः परमात्मनो यत् पदोनखाग्रस्थ गुणैकदेशम्
स्तुतौ मिलित्वा वयमप्यशक्ताः वेदा स्त्वनंताजनिता स्तदर्थम् ||--1-55

guNAstvanamtA@h paramAtmanO yat padOnaKAgrastha guNaikadESam
stutau militvA vayamapyaSaktA@h vEdA stvanamtAjanitAstadartham—1-55

The Deities like *brahma* and others always think " Because Your virtues are eternal, we and the *vEdA*s are also eternal (due to Your Grace). We, as a group cannot dare to describe Your infinitely huge *mAhAtmyam*. We may be able to do so to some extent, the special virtues of the edge of the nail of Your smallest finger of Your foot (i.e., a tiny bit of Your *mAhAtmyam*). May be we are existing to describe a small fraction of Your Eminence".

ఏవమ్ సునిశ్చిత్య గుణైకదేశ మాహాత్మ్యమే తే త్వవిజానమానాః
ఉప (అప) క్రాన్తాః స్తోతుమథో గుణైక దేశోఽప్యనంతాత్మయాఽభివృద్ధః ||--1-56

एवम् सुनिश्चित्य गुणैकदेश माहात्म्यमे ते त्वविजानमानाः
उप (अप) क्रान्ताः स्तोतुमथो गुणैक देशोऽप्यनंतात्मयाऽभिवृद्धः ||--1-56

Evam suniScitya guNaikadESa mAhAtmyamE tE tvavijAnamAnA@h
Upa (upa) krAntA@h stOtumathO guNaika dESO@2pyanamtAtmayA@2BivR^iddha@h

Even the special virtues of the edge of the nail of Your smallest finger of Your foot (i.e., a tiny bit of Your *mAhAtmyam*) is found to be growing unabated and it is getting difficult for proper praise and appreciation even for the *vEdA*s and the Deities. Knowing their limits, they are trying to describe Your Eminence in a small way as per their capabilities. If that is the case, is there any one who can really describe Your Eminence completely?

తమ్ వీక్ష్య తేన్యోఽన్యఽమథోచురేకమ్ గుణమ్ వదా మో విసృజామశేషాన్
ఆ రేభిరే పూర్వవదేవ తేఽపి గుణా హ్యనంతాః ఫలదాస్త్వావృతాశ్చ ||--1-57

तम् वीक्ष्य तेन्योऽन्यऽमथोचुरेकम् गुणम् वदा मो विसृजामशेषान्
आ रेभिरे पूर्ववदेव तेऽपि गुणा ह्यनंताः फलदास्त्वावृताश्च ||--1-57

tam vIkshya tEnyO@2nya@2mathOcurEkam guNam vadA mO visR^ijAmaSEshAn
A rEBirE pUrvavadEva tE@2pi guNA hyanamtA@h PaladAstvAvR^itASca—1-57

Because the special virtues of the edge of the nail of Your smallest finger of Your foot (i.e., a tiny bit of Your *mAhAtmyam*) is found to be growing unabated, the Deities, the lovers of the *vEdA*s, in consultation with each other, decided to describe the tiny bit of *mAhAtmyam* as per their limitations. As a consequence, each special virtue started growing unbounded as usual yielding fruitful results.

The popular saying is “If one starts describing the Lord’s virtues, slowly he or she gets to know the omni-potential omni-presence, omni-science and supreme divine knowledge aspects (by His Grace). In result, one finds himself or herself at a loss to describe His Eminence”.

గుణైసమంతాత్ శుభదైరనంతైః ప్రత్యేకశః కిరణానీవ పూష్ణః
విదిక్షు దిక్షూర్ధ్వమధశ్చ దేవాః దృష్ట్వా గుణానద్భుతా నిత్యవోచన్ ||--1-58
गुणैसमंतात् शुभदैनंतैः प्रत्येकशः किरणानीव पूष्णः
विदिक्षु दिक्षूर्ध्वमधश्च देवाः दृष्ट्वा गुणानद्भुता नित्यवोचन् ॥--1-58

guNAisamamtAt SuBadairanamtai@h pratEkaSa@h kiraNAnIva pUshNa@h
vidiksu dikshUrdhvamadhyaSca dEvA@h dR^ishTvA guNAnadButA nityavOcan-1-58

It is amazing to see that Your special virtues are so supreme, powerful, penetrating and omni-present every where that they even surpass the sun’s rays which spread all over the universe. Those who know the *vEdA*s, the *vEdA*s and the Deities talk amongst themselves” The Lord’s virtues penetrate all the fourteen worlds (Sun’s rays are limited in that sense.) Each of His virtues is not only growing in all dimensions unabated and spreading all over without any exemption but also providing prosperity everywhere”.

ద్రష్టుమ్ శ్రోతుమ్ కీర్తితుమ్ వాఽపి బోద్ధుమ్ అశక్యమ్ నః కిముత స్తోతుమేతాన్
అస్మానతీతాన్ వయమల్పసారాః కిమ్ వర్ణయామోఽలమలమ్ ప్రశంసయా ||--1-59
द्रष्टुम् श्रोतुम् कीर्तितुम् वाऽपि बोद्धुम् अशक्यम् नः किमुत स्तोतुमेतान्
अस्मानतीतान् वयमल्पसाराः किम् वर्णयामोऽलमलम् प्रशंसया ॥--1-59

drashTum SrOtum kIrtitum vA@2pi bOddhum aSakyam n@h kimuta stOtumEtAn
asmAnatItAn vayamalpasArA@h kim varNayAmO@2lamalam praSamsayA—1-59

Those who know the *vEdA*s, the *vEdA*s and the Deities talk amongst themselves “We are unable comprehend His virtues as we are unable to see, hear and describe them. It is beyond our limits to describe His virtues with our constrained knowledge due to our limited talents. So we better stop describing His virtues. Hence, let us start praising His virtues”.

ఇత్యుక్తవంతః స్వమనోఽనుసారాత్ గుణానేతాన్ వర్ణయామాసు రంజసా
తథాఽపి తే పాదనఖాగ్రగేషు గుణేష్వనంతేషు విభాజితస్య ||--1-60
इत्युक्तवंतः स्वमनोऽसारात् गुणानेतान् वर्णयामासु रंजसा
तथाऽपि ते पादनखाग्रगेषु गुणेष्वनंतेषु विभाजितस्यः ॥ –1-60

ityuktavamta@h svamanO@2nusArAt guNAnEtAn varNayAmAsu ramjasA
tathA@2pi tE pAdanaKAgrEshu guNEshvanamtEshu viBAjitasya-1-60

గుణైకదేశస్య గుణైకదేశః ప్రవర్ణితోఽమ్శా బహవో న వర్ణితాః
ఏవమ్ రమాఽజాహిపవేదముఖ్యాః శక్తా నాసన్ వర్ణనే త్వద్గుణనామ్ ||--1-61
गुणैकदेशस्य गुणैकदेशः प्रवर्णितोऽम्शा बहवो न वर्णिताः
एवम् रमाऽजाहिपवेदमुख्याः शक्ता नासन् वर्णने त्वद्गुणनाम् ॥--1-61

guNAikadESasya guNaikadESa@h pravarNitO@2mSA bahavO na varNitA@h
Evam ramA@2jAhipavEdamuKyA@h SaktA nAsan varNanE tvadguNanAm—1-61

యత్సమస్తగుణాన్విష్ణోః వర్ణనే శక్తివర్జితాః
అనంతవేదాస్తద్భూమన్ గుణమాహాత్మ్యమీదృశమ్ ||--1-62
यत्समस्तगुणान्विष्णोः वर्णने शक्तिवर्जिताः
अनंतवेदास्तद्भूमन् गुणमाहात्म्यमीदृशम् ॥--1-62

yatsamastaguNAnvishNO@h varNanE SaktivarNitA@h
anamtavEdAstadBUman guNamAhAtmyamIdR^iSam-1-62

Those who know the *vEdA*s, the *vEdA*s and the Deities started again praising with devotion and sincerity one of the unabated special virtues of the edge of the nail of His smallest finger of His foot –that too a very .. very tiny bit of His *mAhAtmyam*. Even then, they find it very..very difficult. The Goddess *lakshmi, brahma, rudra, AdiSEsha* and the lovers of *vEdA*s are also similarly unable to fully describe you properly. If that is the case who will dare to do so?

Thus, the first chapter describes the eminence of the Lord's lotus feet as praised by the devotee *dEvaSarma*.